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PARENTAL INSTRUCTION.

The following passage from Law's Serious Call, has been communicated to us, as furnishing a happy illustration of the methods which parents should pursue in the religious education of their children. It [illegible]ly to be wished that parents were more [illegible] and more persevering in the discharge of [illegible] delightful and all-important duty:—

Paternus lived about *two hundred* years ago; he had but one son, whom he educated himself in his own house. As they were sitting together in the garden, when the child was ten years old, Paternus thus began to him.

The little time that you have been in the world, my dear child, you have spent wholly with me; and my love and tenderness to you, has made you look upon me as your only friend and benefactor, and the cause of all the comfort and pleasure that you enjoy. Your heart, I know, would be ready to break with grief, if you thought this was the last day that I should live with you.

But, my child, tho' you now think yourself mighty happy, because you have hold of my hand, you are now in the hands, and under the tender care of a much greater Father and Friend than I am, whose love to you is far greater than mine, and from whom you receive such blessings as no mortal can give.

That God whom you have seen me daily worship; whom I daily call upon to bless both you and me, and all mankind; whose wondrous acts are recorded in those Scriptures which you constantly read: That God who created the heavens and the earth; who brought a flood upon the whole world; who saved Noah in the ark; who was the God of Abraham, Isaac, and Jacob; whom Job blessed and praised in the greatest afflictions; who delivered the Israelites out of the hands of the Egyptians; who was the protector of righteous Joseph, Moses, Joshua, and Daniel; who sent so many prophets into the world; who sent his Son Jesus Christ to redeem mankind: This God, who has done all these great things, who has created so many millions of men, who lived and died before you was born, with whom the spirits of good men that are departed this life now live, whom infinite numbers of angels now worship in Heaven; this great God, who is the Creator of worlds, of angels and men, is your loving Father and Friend, your good Creator and Nourisher, from whom, and not from me, you received your being ten years ago, at the time that I planted that little tender elm which you there see.

I myself am not half the age of this shady oak, under which we sit; many of our fathers have sat under its boughs; we have all of us called it our's in our turn, though it stands, and drops its *masters*, as it drops its *leaves*.

You see, my son, this wide and large firmament over our heads, where the sun and moon, and all the stars appear in their turns. If you was to be carried up to any of these bodies at this vast distance from us, you would still discover others as much above, as the stars that you see here are above the earth. Were you to go up or down, east or west, north or south, you would find the same height without any top, and the same depth without any bottom.

And yet, my child, so great is God, that all these bodies added together, are but as a grain of sand in his sight. And yet you are as much the care of this great God and Father of all worlds, and all spirits, as if he had no son but you, or there were no creature for him to love and protect but you alone. He numbers the hairs of your head, watches over you sleeping and waking, and has preserved you from a thousand dangers, which neither you nor I know any thing of.

How poor my power is, and how little I am able to do for you, you have often seen. Your late sickness has shewn you how little I could do for you in that state; and the frequent pains of your head are plain proofs that I have no power to remove them.

I can bring you food and medicines; but have no power to turn them into your relief and nourishment; it is God alone that can do this for you.

Therefore, my child, fear, and worship, and love God. Your eyes indeed cannot yet see him, but every thing you see, are so many marks of his power and presence, and he is nearer to you, than any thing that you can see.

Take him for your Lord, and Father, and Friend, look up unto him, as the fountain and cause of all the good that you have received through my hands, and reverence me only as the bearer and minister of God's good things unto you. And he that blessed my father before I was born, will bless you when I am dead.

Your youth and little mind is only yet acquainted with my family, and therefore you think there is no happiness out of it.

But, my child, you belong to a greater family than mine, you are a younger member of the family of this Almighty Father of all nations, who has created infinite orders of angels and numberless generations of men, to be fellow-members of one and the same society in Heaven.

You do well to reverence and obey my authority, because God has given me power over you, to bring you up in his fear, and to do for you, as the holy fathers recorded in Scripture did for their children, who are now in rest and peace with God.

I shall in a short time die, and leave you to God, and yourself; and if God forgiveth my sins, I shall go to his Son Jesus Christ, and live amongst patriarchs and prophets, saints and martyrs, where I shall pray for you, and hope for your safe arrival at the same place.

Therefore, my child, meditate on these great things, and your soul will soon grow great and noble by so meditating upon them.

Let your thoughts often leave these gardens, these fields and farms, to contemplate upon God and Heaven, to consider upon angels, and the spirits of good men living in light and glory.

As you have been used to look to me in all your actions, and have been afraid to do any thing, unless you first knew my will; so let it now be a rule of your life, to look up to God in all your actions, to do every thing in his fear, and to abstain from every thing that is not according to his will.

Bear him always in your mind, teach your thoughts to reverence him in every place, for there is no place where he is not.

God keepeth a book of life, wherein all the actions of all men are written; your name is there, my child, and when you die, this book will be laid open before men and angels, and according as your actions are there found, you will either be received to the happiness [illegible] those holy men who have died before you, or be turned away amongst wicked spirits, that are never to see God any more.

Never forget this book, my son, for it is written, it must be opened, you must see it, and you must be tried by it. Strive therefore to fill it with your good deeds, that the hand-writing of God may not appear against you.

God, my child, is all love, and wisdom, and goodness; and every thing that he has made, and every action that he does, is the effect of them all. Therefore you cannot please God, but so far as you strive to walk in love, wisdom and goodness. As all wisdom, love and goodness proceeds from God, so nothing but love, wisdom and goodness can lead to God.

When you love that which God loves, you act with him, you join yourself to him; and when you love what he dislikes, then you oppose him, and separate yourself from him. This is the true and the right way; think what God loves, and do you love it with all your heart.

AN ALLEGORY.

Some account of the family of Narrow-Souls: their origin and measures.

Mr. Narrow-soul, the father of the family, was the immediate descendant of Mr. Love-self, and Mrs. Save-all. Though an only son, he had not the advantage of a liberal education. As his mother had a particular aversion to public seminaries, she often used to say that it would cost more to maintain one child at a boarding-school, than to bring up three at home: whatever they might learn at those places, they were never taught the use of money; which, in her estimation, was of more importance than all the learning in the world: besides this, she insisted upon it, that their heads were filled with notions which made them unfit for business, and that they acquired habits of extravagance under the idea of liberality, which were extremely prejudicial to their interests.

Thus circumstanced, poor Narrow-soul had no opportunity of obtaining any useful knowledge, beyond what he could pick up at a little day-school in the neighborhood; add to this, that he had naturally a very great aversion to reading, in which disposition he was unhappily encouraged by both parents; for it was grown into a proverb, that people would never get forward in the world, who were always poring over books, excepting those books which were necessary in keeping accounts; and these, they admitted, could not be inspected too often, or examined too closely.

When Narrow-soul arrived at years of maturity, it so happened, that he fell in love with Party-zeal. She was the eldest daughter of Superstition, a descendant of the ancient family of the Bigots, who, for many years made no objection to the match; only his mother was rather fearful, lest the object of his attachment, who was of a quick and lively turn, should lead him into expenses which were not quite compatible with her views of economy. She did not, however, oppose the union, which accordingly took place, and proved the source of a numerous progeny.

Their descendants have also multiplied to that degree, there are few families which may not be traced to one or other of them, tho' they are seldom willing to own the extraction. They are indeed of various denominations, and called by different names: yet a family likeness may be observed in them all. They particularly resemble old Love-self; and those who possessed an intimate acquaintance with that gentleman, would find no difficulty in discovering the lineaments of his face in his numerous posterity. Though descended from the same original stock, they are often at variance with one another, as they are divided into distinct classes or tribes, who regard each other with the greatest antipathy; so that the world has frequently been disturbed, and whole nations desolated, through the attempts that have been made by one or other of the tribes to exterminate the rest.

Some, perhaps, may be ready to inquire what religious sentiments they profess. It would be very difficult to give a satisfactory answer to this question, since it might easily be proved, that there is no sentiment in religion, either true or false, which has not been fiercely contended for by their tribes. It may be remarked, however, that let the particular denomination be what it may, the distinguished characteristics of that denomination has always been considered by them as fitter objects of religious zeal than the fundamental truths of the gospel, or the common interests of Christianity; and they would rejoice more at the success of their efforts in making a proselyte from one tribe to another, than in converting a sinner from the error of his ways; nor would the news of a whole nation of heathen embracing the gospel, give them so much pleasure as to hear of the spread of their own peculiar sentiments, and the increase of their party.

This being the case, we need not be surprised that missionary efforts have never met with their cordial approbation. As the principal promoters of such benevolent attempts utterly disclaim all party views, they present nothing that can appear sufficiently interesting to Narrow-souls; some of whom go so far as to say, that the gospel ought not to be preached to sinners at all; in direct opposition to the commission of our Lord, and the example of his apostles.

"As well," they will say, "may you preach to the dead in the churchyard, as to those who are dead in trespasses & sins;" as if a carnal reason should be attended to, rather than the command of Christ, who has positively said, "preach the gospel to every creature." Thus do they err, not knowing the Scriptures, nor the power of God, who can, and will, when it is his pleasure, give efficacy to his own word, and cause the dead in sin to hear the voice of the Son of God, and live.

In commercial concerns, there are no one who have met with greater success than the Narrow-souls. Among those who have acquired large fortunes from small beginnings, there are many who belong to this family; nor is it to be wondered at, for the powers of the mind, like streams of water confined within a narrow compass, and directed to a particular object, exert themselves in pursuit of that object with a force and impetus which is not to be expected in those whose views are more enlarged, and the objects of their attention more diversified.

There being so many various classes of Narrow-souls, it is impossible to give a particular description that would exactly suit them all; for, in many instances, they materially differ from each other; yet, in the general outline of their character, there is a very striking resemblance. As, for example, they are universally contracted in their views, selfish in their aims, mean in their pursuits, and miserable in their tempers; unhappy in themselves, and the source of unhappiness to all about them, especially their inferiors and dependants.

Lon. Evan. Mag.

THE FIRST SETTLERS OF NEW-ENGLAND.

From the Oration of Hon. John Quincy, of Boston, July 4, 1826.

The bold spirit of liberty, which characterized the first settlers of New-England, cannot be too highly appreciated by their posterity. Neither are their wisdom and prudence in maintaining their liberties, less subjects of admiration and applause.—What state paper exists more solemn or comprehensive, than that memorable order by which the General Court of Massachusetts, in 1660, caused a committee to be raised, to consider the consequences to their liberties, to be anticipated from the restoration of Charles the Second?

"Forasmuch as the present condition of our affairs, in matters of the highest concernment, calls for diligent and speedy use of the best means, seriously to discuss and rightly to understand our liberty and duty; thereby to beget unity among ourselves in the due observance of obedience to the authority of England, and our own just privileges; for the effecting whereof, it is ordered, that Simon Bradstreet, &c. be a committee to consider and debate such matter, or thing of public concernment, touching our patent, laws, privileges, and duty to his majesty, as they may judge expedient, that so (if the will of God be) we may speak and act the same thing, becoming prudent, honest, conscientious and faithful men."

Now what their notion of these "just privileges" was, may be gathered from "their refusing to make the oath of allegiance necessary;" "refusing to cause proceedings at law to be in the name of the King;"—"maintaining that liberty of conscience justified their removal to this quarter of the world; that with removal, their subjection to England ceased, and that the sovereignty of the soil was in them, because purchased by them of the native princes."*

That these were doctrines holden and avowed by "persons of influence," among the early emigrants to New England, we know from history. Their patent, or old charter, itself, was only an incorporation for trade, turned, by the dexterity of the first settlers, into a civil sovereignty. And the real cause of their extreme attachment to it, was, that under colour of that instrument, they chose their own rulers and judges, made laws, and in effect, were an independent state.

How this theory of the ancient leaders of Massachusetts was seconded by the spirit of the people, will be apparent from a single transaction of a somewhat later period. During the reign of King James the Second, our fathers had been insulted by the dissolution of their charter, and oppressed by the proceedings of the King's commissioners. The leaders of the Colony were indignant. The people were stung to madness.

On the 18th of April, 1689—the 18th and 19th of April are red letter days in the calendar of American liberty—on the 18th of April, 1689, say our historians, there came up from North Boston—that northern hive has been famous, in all times, for a hardy, industrious, and intrepid race of men—there came up from North Boston, a multitude of men and boys running. The drums beat. The people ran to their arms. They rushed to Fort Hill; where was then a formidable fortification; "standing so thick, that one gun from the fort would have killed a hundred of them; but God prevented!"† They scaled the sconce; and seizing the lower battery, they turned the guns "on the red coats in the fort, who surrendered at discretion. They took the king's council prisoners, and put the king's governor under guard. They sent the captain of the king's frigate to jail, and turned the batteries on the king's frigate herself; and the country people coming in, the elders and fathers took possession of the government; and thus was effected a glorious revolution, here, in Massachusetts, thirty days before it was known that King William, of glorious memory, had just effected a similar glorious revolution on the other side of the Atlantic."

It is very obvious that the fate of New-England was suspended on the fate of the Prince of Orange. Had he failed, our ancestors of that day would have had to expiate the guilt of treason, in exile, or by confiscation, or on the scaffold. How truly then may be said, that the spirit of our ancestors of the first age, was emulated by the immediate authors of our independence, and that these descendants were true to the example and glory of their predecessors!

If we descend from the era of the English revolution to the middle of the last century, we find the same daring spirit of liberty promulgated, not by irresponsible scribblers, in anonymous pamphlets, but by the highest colonial lawyers, on the floor of state, and by the most learned colonial clergy, from their pulpits. Take for example, an extract from a sermon, entitled "*A Discourse concerning unlimited Submission to the higher powers, with some reflections on the resistance to King Charles the First, and on the anniversary of his death, in which the mysterious doctrine of that prince's saintship and martyrdom is unriddled.* Preached by Jonathan Mayhew, pastor of the West Church, in Boston." Among other doctrines not less bold and decisive, he lays down the following:—

"A people, really oppressed to a great degree by their sovereign, cannot well be insensible when they are so oppressed;—and such a people, if I may allude to an ancient fable, have, like the Hesperian fruit, a dragon for their protector and guardian. Nor would they have any reason to mourn, if some Hercules should appear to dispatch him. For a nation, thus abused, to arise unanimously, and to resist their prince, even to the dethroning him, is not criminal; but a reasonable way of vindicating their liberties and just rights."

Now it must be remembered, that this discourse was preached six and twenty years before the era of our revolution, by the most learned and popular preacher of his day; that it was published "at the request of his hearers;" that the thing was not done in a corner, nor circulated in a whisper; but as the title page has it—Anno 1750.—Boston, New-England.—"Printed and sold by D. Fowle, in Queen street, and by D. Gookin, over against the Old South Meeting-house."

* Hutchinson's History of Mass. vol. 1. ch. 2.
† Hutchinson's Hist. vol. 1, ch. 3.

DR. FRANKLIN AND THOMAS PAINE.

When Paine was writing his infamous attacks on the Christian religion, he submitted a part of his manuscript to Dr. Franklin for his inspection and opinion. The following is the answer of that great philosopher and patriot:—

"Dear Sir—I have read your manuscript with some attention. By the argument it contains against a particular Providence, though you allow a general Providence, you strike at the foundation of all religion. For without the belief of a Providence that takes cognisance of, guards and guides, and favors particular persons, there is no motive to worship a Deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussion of your principles, tho' you seem to desire it. At present I shall only give you my opinion, that though your reasonings are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject; and the consequence of printing this piece will be, a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind spits in his own face. But were you to succeed, do you imagine any good will be done by it? You yourself may find it easy to live a virtuous life, without the assistance afforded by religion; you have a clear perception of the advantages of virtue, and the disadvantages of vice, and possess a strength of resolution sufficient to enable you to resist common temptations. But think how great a portion of mankind consists of weak and ignorant men and women, and of inexperienced, inconsiderate youth, of both sexes, who have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it till it becomes *habitual*, which is the great point for its security. And perhaps you are indebted to her originally, that is, to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth, to be raised into a company of men, should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a good deal of regret and repentance. If men are so wicked *with religion*, what would they be, if *without it*? I intend this letter itself as a *proof* of my friendship, and therefore add no *profession* to it; but simply subscribe myself, your's,

"B. FRANKLIN."

ANECDOTES OF SLEEPY HEARERS.

It is said that Dr. South, one of the chaplains of Charles II. preaching on a certain day before the court, which was composed of the most profligate and dissipated men in the nation, perceived in the middle of his discourse, that sleep had taken possession of his hearers. The doctor immediately stopped short, and changing his tone of voice, called out to Lord Lauderdale three times. His lordship standing up, "My lord," says South, with great composure, "I am sorry to interrupt your repose, but I must beg of you that you will not snore quite so loud, lest you awaken his majesty."

It is related of Dr. Young, that, as he was preaching in his turn at St. James, he plainly perceived it was out of his power to command the attention of his audience. This so affected the feelings of the preacher, that he sat back in the pulpit and burst into tears. And of bishop Abbot it is said, that once, on such an occasion, he took out his testament, and read Greek.

The bishop of Massilon, in the first sermon he ever preached, found the whole audience, upon his getting into the pulpit, in a disposition no way favorable to his intentions. Their nods, whispers, or drowsy behaviour, showed him there was no great profit to be expected from sowing in a soil so improper. However, he soon changed the disposition of his audience by his manner of beginning. "If," says he, "a cause the most important that could be conceived were to be tried at the bar before qualified judges; if this cause interested ourselves in particular; if the eyes of the whole kingdom were fixed upon the event; if the most eminent counsel were employed on both sides; and if we had heard from our infancy of this yet undetermined trial; would you not sit with due attention, and warm expectation, to the pleadings on each side? Would not all your hopes and fears be hinged on the final decision? And yet, let me tell you, you have this moment a cause where not one nation, but all the world are spectators; tried not before a fallible tribunal, but the awful throne of heaven; where not your temporal and transitory interests are the subject of debate, but your eternal happiness or misery; where the cause is still undetermined, but perhaps the very moment I am speaking, may fix the irrevocable decree that shall last forever; and yet, notwithstanding all this, you can hardly sit with patience to hear the tidings of your own salvation. I plead the cause of heaven, and yet I am scarcely attended to." What an admirable address! O ye sleepy hearers, read it and reform.

CHRISTIAN MISSIONS.

A man who is hostile to the spirit of missions, is destitute of Bible religion. I would be distinctly understood; I say the *spirit* of missions—not always the operations of missionaries.

The Bible is a missionary magazine; the apostles were missionaries; the Saviour came from heaven to earth on a mission, a mission of love—he went about doing good.

A host of deists assembled to burn the Bible; the foreman approached the fire—he trembled, and addressed his companions thus—let us form a better before we burn this book. The Bible was saved.

Before we attempt to annihilate all the present schemes of benevolence, and missionary plans, let us form something better.

Worship.—To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and re-impressed by stated calls to worship, and the salutary influence of example.

Dr. Johnson.

Religious Intelligence.

RELIGIOUS ANNIVERSARIES IN LONDON.

The number of religious anniversaries recently held in Great Britain, of which the names have been published, is estimated by the New-York Observer at *sixty-nine*. Concise views of some of the principal ones may not be uninteresting to our readers.

London Hibernian Society.—Holden May 6th, Lord Gambier in the chair—object, the education and religious improvement of the poor in Ireland. Number of schools, 1196; scholars, 92,083. Of these, 405 are Sunday schools. One of the speakers at the meeting mentions the following incidents:—

"I saw in a remote part of the county of Mayo, one of our Society's schools, which was a mud hovel, twelve feet square, and in that space, were congregated *eighty-seven children!* Sixteen of whom being very young, were put into a sort of gallery, formed by a board resting on two forked sticks; the master stood at the door—it was impossible for him to enter further. I asked him had he any scholars that could read? He smiled at my apparent ignorance of the Society's schools, and called up his 'Testament class.' *Thirty-six* of the boys stood forth and read fluently, and repeated their portions of Scripture."

* * * * * "I have a list of the books actually found in one of these hedge schools, which may give you an idea of what they *do* read, while the New Testament is hunted down by the Priests, and often committed to the flames. Mr. Gordon then read a list, among which were noticed—"Irish Rogues & Rapprees," "Moll Flanders," "Lady Lucy," "Delights of Love," "Feast of Love," "Redmond the Highwayman," "Devil and Dr. Faustus," "Capt. Frerey the Robber," "Catechism of Irish History," "Pastorini's Prophecies," &c. &c. I have also the sworn testimony of the Roman Catholics themselves, that multitudes of the peasantry have never heard of, or had any idea of such a book as the Bible."

Another of the speakers gives the following picture of "Popery" in Ireland:—

"As a proof," said he, "of the identity and unchangable spirit of Popery, I will read an extract or two, from a book just published in France, and translated into English—a book said to be approved by one hundred Roman bishops, besides curates and laymen without end; one of whom panegyrises it thus, "If all the theological books ever written were lost; if the book of God itself were lost, they might all be recovered in this book, and *with interest beyond*"!!! Now what is this book which is blasphemously asserted to contain even more than God's own book. It is entitled "The Life and Revelations of Sister Nativity"—(a Nun.) Hear one of her revelations. She saw purgatory—the fires whereof gradually increase in fury and force, as the day of judgment draws near. All persons, for the most trivial offences, must go there, that "*every thing wanting in desert may be made up in suffering*!" The flames increase in force as the time shortens for the sufferer, so that purification may be effected equally, whether the time be long or short. In another of her revelations, she saw the priest consecrating the wafer, and saw in his hand a beautiful infant child, who said in a gentle voice, "Oh! if you were all as eager to eat me as I am to be eaten by you!" Soon after she saw the child stretched on the salver, bleeding and dying! Horrible, horrible!—Is this the book to give us the word of God, and with "interest beyond!" Is it not more than true that popery is not changed?

British and Foreign School Society—Meeting May 5th. The following is an abstract of the Report:—

"Above 700 teachers have been trained in the British system, who are now engaged in foreign countries in extending its benefits. The central school in the borough-road has now 500 boys and 300 girls, & has given scriptural instruction since its commencement, to 17,122 boys and 7,892 girls. The society has 60 schools in London and its vicinity, containing 10,000 scholars.—Looking at foreign lands, the report observes, that in Denmark 1,000 schools have adopted the British system; in Sweden a central school is about to be established at Stockholm; the Emperor of Russia had caused the scripture lessons to be prepared for the use of the schools; the system is strenuously upheld in Malta and the Ionian islands; a school is established at Napolia di Romania, and at Argos, in Greece; the island of Madagascar has been greatly benefitted; openings have been made in Persia by the exertions of the Jewish missionary, Rev. Joseph Wolf, and schools commenced at Bushire, Bassora and Ispahan; Ceylon has 3,000 scholars training up in this system; which is about to be introduced into the Anglo-Chinese College at Canton; is generally adopted in the South-Sea Islands; and meets with ardent supporters in North and South America and the West Indies."

London Society for promoting Christianity among the Jews.—Meeting May 5. Sir. T. Baring, President. The report gave a view of the Mission to the Jews in different parts of the world. The funds, including legacies, due, but not paid, amounted in the last year, to 14,000*l*. About 80 children, of Jewish parents, upon an average, are receiving, in the schools of the society, at Bethnal Green, a Christian education. Five students are training in the seminary for the office of missionaries. Twenty-five have already gone forth, and are now laboring on the continent, in Palestine and India. In proof of the disposition of the Jews to hear the gospel, it was stated that fifteen young men in Posen, and the neighborhood, had given notice of their design to embrace Christianity. In Strezelo, the magistrate sent a paper among the Jews of the place, to ask them whether they would permit the missionary to preach to them in their synagogue, and if they did, to write their names. All the Jews of the place, without one exception, signed the paper; *and the Christian missionary delivered to them a sermon in the synagogue, from the place where they are accustomed to read the law.*

British and Foreign Bible Society.—The proceedings of this Society, which related principally to the settling of the Apochryphal controversy, have already been given to our readers.

London Missionary Society.—Meeting May 11. Expenditures of the last year, beyond that of preceding years, were more than 5,000*l*. The following remarkable instance was mentioned by one of the speakers:—

"Some years ago, a person in the country brought to her minister 17*l*. requesting him to send it to the Church Missionary Society. He knew her circumstances, and told her he could not think of receiving such a sum. She said she was sorry for it, but if he would not send it, she must send it herself. Finding she was determined to give the money, he at last consented to receive it. In a few years she brought another donation, not quite so large, and in a few years more she brought another, and the donation made up the whole sum contributed to nearly if not quite 40*l*. This woman earns her bread by daily labour."

Is not this example a reproach to American Christians? What do we give, in proportion to our property, and the facilities which we have for obtaining it?

Wesleyan Missionary Society.—Meeting May 1. J. Butterworth, M. P. in the chair.

"The stations occupied by the missionaries of the society, or to which missionaries are shortly to be appointed, are 131; the number of missionaries actually employed, is 180, exclusive of catechists and schoolmasters; the members in their several societies about 32,000, of whom nearly 26,000 are negro slaves. The funds of the Society have greatly prospered."

Church Missionary Society.—Meeting May 2. Lord Gambier in the chair.

"The funds of the society have increased above those of the last year by 1200*l*. The Mission Seminary at Islington prospers.—Eleven missionaries have been ordained by the bishop of London, and sent to their respective stations."

Protestant Society for the Protection of Religious Liberty.—Meeting May 13. Marquis of Lansdown in the chair. One of the secretaries gave the Committee's interesting statement in an eloquent speech of more than three hours.

"Never, perhaps," says the editor of the Evangelical Magazine, "did a speech produce a more powerful impression upon any auditory." With singular pathos on the death of Dr. Bogue and Mr. Townsend, Mr. W. proceeded to detail the many instances of intolerance and persecution, chiefly on the part of the ministers of the established church, which had rendered the interference of the Committee necessary."

These instances were, respecting the non-performance of the marriage ceremonies in the case of two Baptist peasants; the trifling, but irritating demand of Easter offerings upon the peasantry; mortuary dues, unjustly exacted; interruptions of field preaching; refusal to bury the dead, &c. &c. all of which showed the great importance of the Society's operations.

The Treasurer of the Baptist Missionary Society of Massachusetts, received in the year ending in May last, $1689 90. The expenditures of the Society in the same time amounted to $1647 69.

The Treasurer of the Salem Bible Translation and Foreign Mission Society received from October 18, 1825, to July 18, 1826, $282 46.

Revivals.

To the Editor of the Western Recorder.

SIR—A year ago last February, I informed the public through the medium of your paper, that there were favorable appearances of a revival of religion in the Presbyterian and Baptist congregations in this place. Between 70 and 80 were the fruits of that revival, which continued until May. Although Christians did not exhibit as much feeling during the remainder of the year, yet they manifested a good degree of brotherly love and Christian liberality.

At the commencement of the present year, an unusual spirit of prayer appeared in my church, and indications of another shower of grace became visible. In March the work became powerful and extensive. Upwards of 200 are cherishing a hope that they have become reconciled to God, as the fruits of this blessed influence from on high. A large portion of these are heads of families, and among the most moral and respectable inhabitants of the place. One hundred have united with the Presbyterian church; about ten have united with the Baptists; about the same number with the Methodists, and a few with the Episcopal church. There are several who are indulging a hope, that have not as yet connected themselves with any church.

This revival has in some respects been different from those which have before occurred during my residence in this place. There has been more earnest and agonizing prayer among professors. Those under conviction have wept less, and complained more of great hardness of heart. Converts have been more than usually disposed to meet in little circles for prayer, and nearly all have been disposed to take part in this exercise.

Among the subjects are persons of all ages—from the hoary head down to lisping infancy. Some among the intemperate have been under deep conviction; but few, if any, have given evidence of submission to God. Instances of conviction and conversion still occur; but they are not frequent.

The number of converts among heads of families has been greater than usual; and it is a remarkable fact, that the burden of prayer with Christians, from the commencement of this work, has been for heads of families among us, who have lived through preceding revivals unaffected. Many instances of awakening and conversion have occurred in heads of families, which have constrained Christians to say with tears of humble joy, *God has heard our cries.*

The means used are not materially different from what has been common. An exhibition of the prominent truths of the gospel, applied in plainness of speech to the understanding, the conscience, and the heart; plain personal addresses from house to house, and prayer, have been the principal means.

At the commencement of the year 1825, the church observed a day of fasting and prayer, for the blessing of God during the year. At that meeting, confession of the prevalent sins of the church during the preceding year was made, and the question was considered, "What can be done to promote a spirit of religion in the church and society, the succeeding year?" Some measures were proposed and promises made in accordance with them. This meeting evidently received the blessing of the Great Head of the church. A similar meeting was held at the commencement of the present year, and a similar blessing followed.

The practice of males and females praying together in small circles, and praying for individuals by name, has never, before this revival, prevailed. This practice has, so far as I know, been very general through the county, in the present remarkable visitation of divine mercy. I doubt not this practice will, as it did myself at first, strike many Christians and ministers abroad unfavorably. But facts thus far appear strongly to give it countenance. For one, I am willing to declare, if I have ever felt my heart drawn out in love to God, in love to his people, and in compassion for sinners, it has been in these little circles of prayer, in which the earnest cry to the Father of all mercies, for the salvation of dear friends and neighbors, ascended from male and female voices. Such petitions I have heard, till the little band of suppliants were bathed in tears around the mercy seat; and before any Christian or minister ventures to censure them, I would ask him first to enter the hallowed retreat, look at the little group upon their bended knees, listen to their prayers, and then judge.

JOHN FROST.

Whitesboro', August 9, 1826.

Account of the late revivals in several places on Long-Island, communicated for the Religious Intelligencer, by Rev. N. H. Gillett.

Brookhaven, July 15, 1826.

Different parts of this town, and others adjacent, have shared in the rich effusions of the Holy Spirit; but as my official labors and personal knowledge have been principally confined to the congregations of Patchague and Old Man's, my remarks will also be confined to them.

In the village of Patchague, there appeared some engagedness among professors, and some seriousness among the youth, in the month of October, which continued until the middle of November, when some of the church were encouraged to hope for a revival, and a meeting for religious inquiry was appointed. A number attended with a degree of solemnity. This was followed by a second and third, which seemed to be blessed of the Lord. The solemnity increased at every meeting, and there was indeed a shaking among the dry bones, for God was evidently in the midst.

From that time, meetings for preaching, praying, and religious inquiry, were frequent, solemn and interesting, and attended by people of all classes. Soon we began to hear the songs of new born souls. The revival, though genuine as we trust, was generally silent and slow in its progress, as many of the convictions were unusually long. It gradually extended its influence, until from forty to sixty were under serious impressions at a time, anxiously crowding the inquiry meetings, with solemn countenances and flowing tears; and yet at the beginning of January, a period of five or six weeks, there were only about twenty souls rejoicing in hope.

Some time in January, ill health almost universally prevailed, the weather was uncomfortable, meetings were less frequent, and not so well attended; and for nearly two weeks there was not a case of hopeful conversion. Our harps were hung on the willows, and a public fast was appointed.—The Lord heard and graciously condescended to revive us again, and to carry on his work, scattering arrows of conviction far and wide through the whole society, which is eight or nine miles in length. And we can now say, "The Lord hath triumphed gloriously," and many precious souls have been brought to bow to the mild sceptre of Jesus. Although we have to lament that the spirit of the revival is declining, there are some still anxiously inquiring the way to Zion.

In the congregation of Old Man's, which includes the villages of Drowned Meadow, Old Man's, Millersplace and Rocky point, there was a manifest seriousness among the young, and an anxious longing of soul for a revival, among professors, about the middle of December. Many means were used to excite the church to an active diligence in the cause of Christ, and to a feeling sense of the worth of immortal souls. In many instances, very small means were productive of very great effects; which evinced the work to be of God, and led us to say with the Psalmist, "It is the Lord's doing, and is marvellous in our eyes."

The solemnity and interest increased till about the 18th or 20th of January, when the cloud of divine influence appeared to hover over the eastern part of the society, and a copious shower of heavenly rain was graciously poured out on the neighborhood of Rocky point, and souls were made to rejoice in God. Scarcely a house was passed by. In about ten days, the revival extended west to the village of Millersplace, and commenced with such rapidity, that it was like to an overflowing stream. Nearly all worldly business was laid aside, and in less than two weeks, more than 20 were rejoicing in hope of the glory of God, the greatest part of whom were heads of families. This blessed work soon spread to the village of Old Man's, where it made many of the stout-hearted to tremble, and like the Jailor to exclaim, "What must I do to be saved?" Numbers were soon brought to the knowledge of the truth.

But a short time elapsed, before an unusual seriousness appeared in Drowned Meadow, where iniquity had long abounded.—Many were brought to see their wretchedness and misery and to fly to Christ for safety, and are now rejoicing in the God of their salvation. Some in that neighborhood are still inquiring what they must do to be saved, and meetings are frequent and solemn. But there is evidently a lack of brotherly love and christian union in that place, which militates very seriously against the continuation of the revival of religion. O! when shall Christians learn to appreciate the *souls* of their fellow creatures, and cease to cast stumbling blocks in the way of the unconverted, by their animosities and "vain disputes about words to no profit."

The exact number of hopeful subjects of these revivals is not ascertained; probably between 80 and 100 in each congregation. And many who visited these places in the time of the revival, from adjacent congregations, and from the city of New-York, have shared richly in the glorious harvest. Fifty have already united with the church in Old Man's, and seventeen more stand as candidates for membership. Fifty three have joined the church at Patchague, and thirteen are propounded as candidates.

The revivals in both societies, particularly in that of Patchague, have been of long continuance. In P. many of the professors were asleep when the work of God commenced among them, and could not believe "by the hearing of the ear," that sinners were flocking to Christ. But all were soon led to say, "Truly this is God's work, for mine eyes have seen thy salvation." But too many, alas! remained slumbering till the revival was far advanced, and their own children were brought to intreat their prayers; while others were laboring with earnestness in the vineyard of the Lord; one of whom has since been called home to heaven to receive his everlasting reward. A solemn silence has marked the progress of both revivals, except in a few instances, when the effusions of the Holy Spirit had been so sudden and overpowering, that young men and young ladies of the first respectability, have been made to tremble like Belshazzar at the hand writing on the wall; or like Saul of Tarsus, who fell to the earth, saying, "Lord what wilt thou have me to do?" A greater proportion of heads of families than usual, have been brought to share in the harvest. Some of the highest standing in society, and long hardened in sin, are numbered with the converts. Indeed, the Lord hath made great displays of his grace. A number from fifty to eighty years of age have become as little children; and some of ten and twelve years old are lisping a Saviour's praise. We have seen parents and children, masters and servants, setting out together to seek after God. We have witnessed the man of fourscore years with whitened locks, and his child of sixteen or eighteen, come into the kingdom together, and together take their seats in the church of Christ. Well may we exclaim, "What hath God wrought?" "Not unto us, not unto us, but unto thy name be all the glory, for ever and ever."

From the L. I. Farmer.

REVIVAL IN JAMAICA.

The unpleasant state of affairs in the Presbyterian congregation, arising from causes which it is not our province to trace, but which we feel are, and ought to be buried in oblivion, filled the greater part of the Christian portion of this community with dark forebodings and fearful apprehensions as to its termination. As is the case in most churches, where difficulties of this character creep in, here we had "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults;" meetings were few in number and thinly attended. The usual number at the weekly prayer meeting varied from eight to twenty or twenty-five, though the last mentioned number was considered as a very large meeting; two parties were formed, and no marks of friendship existed between them. Such in some measure was our languishing situation, when God, in his kind providence, directed the footsteps of his highly favored servant, Rev. Asahel Nettleton, towards us. Mr. N. immediately began to turn the eyes of each individual within, and with the assistance of the Holy Spirit, convinced us there was work enough at home, in our own breasts—*an immortal soul in jeopardy.* Mr. Nettleton preached his first sermon on the 26th February. After a short time the meetings began to increase, not only in interest, but the people flocked together in crowds: it was a novel sight to us; and now the drooping hearts of God's dear children began to revive. Sinners here and there began to wear the countenance of deep concern; as the Spirit brought eternal realities to light, and made them bear upon the conscience. Bye and bye, one and another began to rejoice in Jesus, and give good evidence that they had "passed from death unto life."—The number of the joyful ones gradually increased, without any noise or undue exuberance of feeling. About 120 consider themselves as the happy subjects of the revival, and blessed be God, we can yet say,

"The little flock increases still,
The heavens are big with rain."

It is not confined to the Presbyterian congregation; the other churches experience its refreshing influence.

The moral aspect of our society is changed; and a happier one, we think, can hardly be found in "this vale of tears;" those who witness it can scarcely believe it possible, that we should have been so very lately in a turmoiled state! Who could have calculated upon such a change! "This is the Lord's doing, and it is marvellous in our eyes." Friendship now flows from heart to heart, and enmity is lost; hatred is exchanged for love; frowns for smiles; sullen sadness for cheerfulness and joy; and what is more than all, stupidity and coldness in religion for earnestness and zeal; and many may truly say, we have "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." If such be the fruits of revivals, and if such their blessed effects, what man is there possessing the heart of man, or one spark of fellow feeling, who will not pray that they may be multiplied.

Extract of a letter from Dea. *Ephraim Emerson* to Dea. *Jacob Eaton*, of South Reading, Mass. dated Marietta, Ohio, May 28, 1826.

"Our church has been highly favored of the Lord. You probably recollect that in September 1818, we began with five members. In 1819, we had increased to 16; in 1820, to 21; 1821, to 35; in 1822, to 42; in 1823, to 62; in 1824, to 69; in 1825, to 91. Since last September, we have increased to 118. Thus we have had a *constant*, but till of late, a *gradual* increase. We now have the prospect of the greatest and most rapid increase we have ever had. Till of late, but few young people come forward; but now they are *flocking* to us, to the Methodists, and Congregationalists. Think how much I must be attached to this Church, filled with young converts; a church with which I have been connected from its birth. What nursing the infant needed! We had preaching but once in two months. We now have preaching half the time by Elder Dale, an emigrant from Danvers, Mass. He is so engaged in visiting, that he scarcely tarries 24 hours in a place for two months together. You will wish to know why he does not preach with us all the time. It is because he is unwilling to leave two other churches wholly destitute. From July, to the present time, he has baptized 37 with us, and 20, with the other two churches."

WESTERN RECORDER.

UTICA: TUESDAY, AUGUST 15, 1826.

A Meeting of the Oneida Presbytery.—We are desired to mention, that a meeting of the Oneida Presbytery will take place at Whitesborough, on the 1st Wednesday in September next, at 10 o'clock, A. M. for the purpose of considering "*What measures can be adopted towards elevating the standard of Christian feeling and practice in the churches within the bounds of the Presbytery.*" A sermon may be expected on the occasion.

It will readily be seen that the object of this meeting is one of no common interest. Within these few months past, almost every church and society in connexion with this Presbytery, has been more or less favored with the visitations of the Holy Spirit. In some places the work is still in progress, while in others it has partially subsided. In some instances, it has been attended with almost unprecedented power, while in others it has been limited, and scarcely perceptible. There has also been some variety of opinion and practice, as to the application of means for the promotion of revivals; and perhaps there is at the present time a general want of information about the measures which ought to be pursued towards preventing the return of spiritual barrenness, and checking the inroads of error, and vice and immorality. These considerations are of vital interest to every Christian heart; and the mere naming of them, is sufficient to show that vast consequences may result from the proceedings at the contemplated meeting. We would not place our dependence on human foresight or exertion; but at the same time, we would remember that the divine purposes of grace are all brought about through the instrumentality of means; and that we are, therefore, never to be careless or slothful in the business of applying them. Jacob is indeed compared to a mere worm of the dust. Yet the Lord has exhorted him to "fear not," and has promised to "help him." He has told him that he shall "thresh the mountains," and shall "make the hills as chaff;" that he shall "fan them;" that "the whirlwind shall scatter them," and that he shall "rejoice in the Lord," and "glory in the Holy One of Israel."

Cause of Africa.—We are glad to learn from the last New York Observer, that "a school for the education of free coloured youth in the Uni-

ted States," is about to be established near Princeton, N. J.; and that a Methodist clergyman has offered his gratuitous services and all his property for life, as a missionary to the African colony.

Hamilton College.—The friends of Hamilton College are beginning to feel the importance of creating at that institution, a professorship of divinity. The object of course has no reference to the establishment of a class in theology; but there are various considerations of a very obvious nature, which seem to render such a measure desirable; and most ardently do we wish that it may soon be accomplished.

Yale College.—It is said that this institution was never more flourishing than at the present time. A larger class are to graduate in September than was ever known in this country. Professor Goodrich is to return in November. The funds of this institution, however, have suffered by the failure of the Eagle Bank, and they were never large.

Wm. Holland, of Hartford, has been elected tutor in Yale College, in place of Rev. J. Brewster, resigned. Mr. Brewster was ordained in Springfield last May as a missionary to Palestine, and expects soon to embark for his place of destination.

Honorary Degrees.—At the late commencement of Columbia College, the degree of D. D. was conferred on Rev. B. T. Underdonk, and and Rev. Wm. Phillips, and that of L.L.D. on Gov. Clinton, Chancellor Jones, and Hon. P. Van Schaack, of Columbia county.

Rev. Theophilus Parvin, missionary to Buenos Ayres, arrived with his family, at the place of destination, about the 7th of April, after a quick and pleasant passage of sixty days.

The Theological Seminary of the Lutheran Church is to be organized at Gettysburgh, Pa. on the 5th September.

The Baptist Register says that Rev. F. Wayland, of Boston, has accepted of his recent appointment in Union College.

The Supreme Court commenced its session in this village, on Monday of last week. Chief Justice Savage was present the first day of the term, and Judges Sutherland and Woodworth took their seats on Wednesday. There are about 215 causes on the calendar.

For the Western Recorder.

WESTERN EDUCATION SOCIETY.

MR. HASTINGS—I noticed in a late number of your paper, a legacy of $500, from David W. Childs, Esq. deceased, to the Western Education Society; and am gratified to see that this institution is gaining extensive patronage. Unusual exertions are now making to extend the work of domestic missions, not only in this section of country, but throughout the United States. This work, however, cannot be far extended, without an increasing number of well qualified ministers, who have the true spirit of Christian enterprise; the language of whose conduct shall be to all around them—we "seek not yours but you." With all that is now doing for education purposes, the number of such men is scarcely sufficient to supply the present demand for labourers. About all the students in our theological seminaries, are usually engaged, as I am credibly informed, months before they are licenced to preach. How, then, can the work of domestic missions be far extended among us, without extending proportionably our efforts to increase the number of devoted ministers? Money, without such ministers, can effect little or nothing, in building up the waste places of Zion. We must have more young men preparing for this work; men who will do all they can for themselves; who by habits of industry, economy and self denial, become prepared for the trials and hardships unavoidable in new settlements. There should not be less than fifty beneficiaries of this society constantly. This number would be easily supported by the friends of this society, within a moderate distance from the college; they would all be needed by the time they were prepared for the ministry, should domestic missionary operations succeed according to the present prospects.

We have, sir, in operation, a system of means which promises such results as we have never yet seen, in promoting the interests of the Redeemer's Kingdom. They commence with Sabbath Schools; they progress with Education Societies and Theological Seminaries; and they terminate in Societies for Domestic and Foreign Missions, together with the circulation of the Bible and Religious Tracts. These are all but different limbs of one body, each being connected with the strength and beauty and usefulness of the whole. Could our churches become engaged in promoting these institutions, and extending their operations in this section of country, with a zeal which is in any measure proportioned to the object; would they come forward to this work, with that spirit of enterprise which was manifested in constructing the great canal, with proper dependence on the grace and promises of God; how soon would our moral "wilderness become a fruitful field?" "Instead of the thorn, would come up the fir tree; and intead of the brier, would come up the myrtle tree." Instead of the grapes of Sodom and the clusters of Gomorrah, would be the "fruits," in abundance, "of righteousness and peace." And why shall not this be done? Why should the "children of this world be wiser in their generation than the children of light?" How long before this reproach will be *felt* by Christians? How long before it will be *wiped away?* Let every Christian now ask himself how much of this reproach, and of this *sin* also, now lies on me. B. B.

A SINGULAR PERSONAGE.

The individual described in the following communication, arrived in this village on Friday last, and proceeded immediately on his way to New York:—

Hamilton College, August 12, 1826.

MR. HASTINGS—Perhaps it may be interesting to the public, and lead to further information on the subject, to give some account of a very singular personage who made us a visit a few days ago. A lad of 15 years of age came into the college for the purpose of soliciting charitable assistance. He appeared very destitute, having no clothing on him or about him, [illegible]. His tongue was utterly unknown to me, and he knew very few English words, or those of any other language of which I have any acquaintance;—but I soon learned that he was a Turk. A certificate which he presented was signed by two gentlemen of Quebec, stating in addition to his own broken story, that they had seen a certificate in the hands of a companion of his, signed and sealed by a captain of a vessel who had arrived at that port. The captain certifies, that he found these two young men on the open sea, in a boat, several days previous to his arrival, and that he brought them into Quebec.

The story of this youth's misfortunes is as follows:—He belonged to a Turkish vessel, which was on a voyage to the West-Indies, laden with silks and specie, and was without any guns—its crew consisting of twenty persons. They were boarded by a piratical ship of two decks, with a crew of 120 men, consisting of English, French and Spaniards. The Turkish crew were all destroyed except these two young men, who were at first bound by the pirates and taken on board their vessel, but afterwards loosed, when they made their escape in a small boat, which they cut from the side of the ship. Before the pirates executed their work of plunder, the Turkish vessel was blown up by its own captain, who applied a match to the magazine. This vessel sunk, and they saw the flames ascending the sails of the other as they were leaving her. The young men remained in their boat nine days, subsisting on fish which they caught. From Quebec they came by way of Lake Champlain, and at Saratoga Springs they separated, the other going to New York; and this one intending to make an excursion through the country, and proceed to New York, was misdirected, lost his course, and went as far west as Canastota—whence he came to this place.

But what renders him peculiarly interesting is his rank and character. From particular enquiries which I made of him, (and he gave satisfactory evidence of honesty and intelligence), he is a son of the present Bashaw of Damascus or Isham, whose name is Ali Hamed. His own name is Sadi Hamed; and that of his brother, who was captain of the vessel in which he sailed, and who destroyed himself with it, was Achmet Hamed. Sadi has had a good education. He is acquainted with the geography and history of the eastern world, and has read some European works. He speaks of having seen the missionary Fisk at Jerusalem and also in Egypt, and heard of Wolf and other missionaries. Sadi was educated at Adrianople, in Europe. His employment has been that of clerk in a mercantile house and in merchant vessels. He writes with great facility in his native language, and from right to left, as the eastern languages are generally written; and sketches likenesses remarkably well. Although he can use no other language, he instantly recognised a Hebrew book and one in modern Greek, which I shewed him. I used every effort to persuade him to remain some time with us, and to learn the language, but without effect. He was extremely anxious to return to his native country; and was rather averse to learning the English language, lest he should become a prey to our religion, which he said if he imbibed, would prove mortal. The Hebrew names of the Deity, Jehovah and Elohim, were familiar to him. He was furnished in this place with clothing and money, and with letters to Utica and New-York. To the former place he was accompanied by Mr. Bacon, a student, and received kind attention from gentlemen there. We hope he will meet with similar attention in New-York, and be assisted in returning to his native country.

J. M.

The Editor of this paper acknowledges the receipt of the following donations to the American Colonization Society, being collections taken on the 4th ult:—

From German, Chenango co.	$5 00
From Smithville, do.	62

Correction.—In our remarks on Mr. Fish's letter last week, we should have stated that it was written *two days previous to his last sickness*, and not "just two days *before his death.*"

TO CORRESPONDENTS.

A communication in prose and poetry, by P. A. has been received: But after due reflection, we think it not exactly suitable for publication in its present form.

E. R. has been received.

EVANGELUS came to hand just as our paper was going to press.

Political.

FOREIGN.

There have been several arrivals at New-York from Europe, during the last week; but with the exception of what relates to the sufferings of the Greeks of Missolonghi, the intelligence they bring possesses but little interest. Some extracts follow:—

The Gazette of Genoa gives the following statement of the loss of the Greeks at the capture of Missolonghi. Killed in the town, 2100; killed at the foot of the mountain, 500; made prisoners, 150; women killed by the Greeks themselves, upwards of 1300; women and children who drowned themselves to escape the fury of the Turks, 800; women and children made prisoners, 3000. These details, adds the above journals, are extracted from a letter from one of Ibrahim's officers.

It is stated in the London papers, that the deficiency in the revenue for the quarter ending the 5th of July, would be from half a million to one million and a half pounds sterling. This anticipated result was one cause of a fall in the stocks.

Mr. Bethnell, one of the candidates for the House of Commons in the county of York, has resigned on account of his poverty. He has 15,000 pounds (about 70,000 dollars) per annum landed estate, and the probable expense of a contest would be £100,000!!! At this rate, there being *five candidates*, the total expenses of the election will be about *two millions of dollars* for a single county! Such are the *blessings* of English representation!

LONDON, *June* 22.—A letter has been received from Lord Cochrane, now on his voyage to Greece, whither he is proceeding to effect the liberation of that oppressed country, enclosing the copy of a proclamation, or manifesto, addressed by his lordship to the Pacha of Egypt, in which he warns that potentate against the continuing to lend his aid in the subjugation of a christian people, in whose fate a lively interest is taken by all the christian world. He exhorts him to direct his attention rather to the improvement of his own people, and to those more legitimate objects which present themselves to his ambition, in the extension of his commerce with other nations. He tells the Pacha that all the evils he inflicts on Greece, must ultimately recoil on himself. Lord Cochrane, it is said, entertains the most sanguine hopes of effecting his object, and it is understood that his expedition to Greece has the secret concurrence of the British government.

We are sorry to state that a revulsion appears to have taken place in the manufacturing districts. The temporary demand for goods has ceased; every description of manufacture at Manchester and Glasgow is offered on lower terms than at any preceding period; but they are unsaleable.

PARIS, *June* 16.—Extract of a private letter from Zante, dated 15th ult.:—"The details of the sacking of Missolonghi are but imperfectly known, as the approach of Ionian coasters is forbidden, but we know that Ibrahim cut off five or six thousand heads, some of which were sent off daily to Constantinople. The body of Bishop Joseph was salted whole, as a present for the Sultan. The women and young girls were distributed to the officers and privates, to be disposed of as each thought proper. The churches were all destroyed, except one, which was converted into a mosque. Previous to being murmurdered, the people at Missolonghi were put to the torture, for the purpose of extracting from them, whether there was not treasure hidden in the fortress."

Loss on Cotton.—The London Globe says, as a specimen of the losses incurred of late in commercial transactions, we may mention the instance, well known on 'Change, of a vessel recently arrived in the river from Bengal. She was about to sail from Calcutta for China, with a cargo of 7000 bags of cotton, but intelligence arriving of the high price that article had attained here, the course of the vessel was changed for England. She reached the Thames under prices so different of the same article, that the owners sustain a loss of near £40,000 on the single cargo!

A French Fleet.—Capt. Sharpe, of the schr. Eclipse, arrived at Philadelphia in 16 days from Laguira, reports, that on the 27th July, lat. 23, 16, long. 69, 50, he saw *ten sail of men of war*, standing to the northward, two 64s, six frigates, and two brigs, under easy sail, with French colours set.

We understand that the act of the British Parliament, prohibiting the importation of European goods from the United States into this province, is repealed, and that such goods are admitted to entry at the custom-house in this town.—*Kingston U. C. Herald.*

DOMESTIC.

The Missouri Caravan.—The company of enterprizing citizens, which we lately mentioned as preparing for another mercantile tour to New-Mexico, has left here and entered on the arduous undertaking. Between 80 and 100 persons, we believe, constitute the number who have gone on the present occasion; and the waggons and carriages, of almost every description, are numerous. The amount of merchandize taken is very considerable, and if the adventurers are successful, the foundations of many fortunes will be laid.

It has the air of romance to see splendid pleasure carriages, with elegant horses, journeying to the Republic of Mexico; yet it is a sober reality. In fact, the obstacles exist rather in the imagination than in reality. Nature has made a fine road the whole distance.—*Missouri Intel.*

The Duke of Saxe Weimar, who lately visited this country, has returned to Europe, with impressions favorable to our soil, climate, and civil, religious, and political institutions. His conduct, whilst here, was that of an unassuming man, evincing good sense, as well as good breeding.—*Alb. Observer.*

Remarkable Preservation.—The Rutland Herald states, that during a late thunder storm in Brandon, in the absence of her husband, a Mrs. Goodrich called her little flock of seven timid children to her, (including an infant taken from the cradle), on a feather bed; that the lightning struck the house, and run down a stud within eighteen inches of the bed, which tore the ceiling, dashed a window to pieces, reached the sill, and went off upon the ground. The whole eight persons were made senseless by the shock, and the mother, who first recovered, supposed all her children were dead, but in succession each revived, and are out of danger!

Affecting Accident.—In Lebanon, Ct. a little girl, 11 years of age, daughter of Mr. Caleb Abel, while playing on the main wheel of her father's grist mill, caused it to turn by her weight, and was carried round by it until stopped by her body being wedged between the floats and the ground, an iron point from the wheel at the same time penetrating the poor little victim's thigh, holding her fast. Her screams alarmed the father, but in order to extricate the body without farther injury, it was found necessary to remove part of the wheel, which occupied half an hour. The little sufferer, though literally crushed beneath the wheel, was still sensible, and felt no pain. She threw her arms about her father's neck, and asked, "*Am I dead, papa?*" The accident took place in the afternoon, and the child died in the evening, apparently without much suffering, as she conversed with her friends to the last. The mother became distracted upon a knowledge of her daughter's situation; and has left her residence from an antipathy arising out of the dreadful recollections which its scenes recal to her mind.

Prov. Paper.

Great Wheat Crop.—A correspondent of the St. Lawrence Gazette, of the 1st inst. furnishes the following memoranda:—

"There is a farmer in the town of Louisville, in this county, who is now reaping rising of 200 acres of wheat—the sowing of 276 bushels. It is all in one field, and presents a beautiful appearance. So luxuriant is the crop, that some of the stalks are more than six feet high; and the whole field will average five feet in height. On Wednesday last, two men reaped 21 shocks of 15 sheaves each, on a piece of ground 30 rods long by 13 paces wide, which gives nearly 40 bushels to the acre. One ear of the wheat was 10 inches long, and had 90 grains, full and large. There are fifty-two reapers and binders in the field. At a very moderate estimate, the crop will yield 30 bushels to the acre, throughout."

The Hon. William B. Giles, of Virginia, is once more held up, by his own consent, as a candidate for election to the House of Representatives of the United States. *One hundred and eight freeholders* of Nottoway co. addressed a letter to him in April last, requesting his consent to be thus held up, and on the 8th of July, he returned a written answer, yielding to their wishes.

Bank of Niagara.—Our bank has opened its doors, and commenced the redemption of their bills in specie; and we are highly gratified in being able to state, from the arrangements which have been made in regard to the capital stock of this institution, that its ability to perform all the public can require, is unquestionable. C. Van Antwerp, Esq. late sheriff of the city and county of Albany, has been elected President, and Wm. Williams, Esq. late teller, Cashier.—*Buf. Journ.*

Gov. Clinton has appointed the 4th of September next, for the election of a Sheriff for Cayuga county, in the place of Stephen W. Hughes, Esq. deceased; and the same day for the election of a Sheriff for Orleans county, in the place of William Lewis, Esq. deceased.

It is now officially announced that Commodore Porter has resigned his commission in the navy of the United States; and letters from him, received in Washington, state that he has accepted the command of the naval forces of Mexico.

Georgia.—The Milledgeville Journal, of the 24th ult. informs that Gov. Troup has issued his formal order, directing the surveyor general to order out the surveyors appointed by the legislature of Georgia, to commence their surveys of the Creek lands on the 1st of September next, agreeably to the fraudulent treaty of 1825, which has been abrogated by the President and Senate of the United States.

Yellow Fever at Mobile.—The Mobile Advertiser of the 11th ult. states, the physicians announced on the morning of that day, that two cases occurred the preceding evening, which they unequivocally pronounced to be yellow fever. A majority of the members of the Board of Health were absent from the city, or the fact would have been officially proclaimed.

Stammering.—We have witnessed a case of perfect cure of inveterate stammering, by an application of Mrs. Leigh's system, in the person of a Mr. Morse, son of Dea. Morse, of Westmoreland, in this county. This young man had stammered excessively from the age of three years till about a month since, when he put himself under the instruction of Mrs. Leigh, and Mr. Fay, her agent at this place, and in about a fortnight his impediment was entirely removed, and he is satisfied that it can never again return.—*U. Sent. & Gaz.*

An act has passed the legislature of Connecticut, which exempts females from imprisonment for debt.

Quarterly List of New Publications.—The list of new publications contained in the numbers of the United States Literary Gazette, from April 1st, to June 15th, both included, amounts to two hundred and fifty-one volumes, and may be thus distributed: Arts and Sciences, four: Biography, four: The Drama, three: History, five: Law, twelve: Medicine, seven: Miscellaneous, forty-five: Poetry, five: Political Economy, one: Theology, fifty-one: Education, twenty-seven: Politics, four: Voyages, one: Agriculture, three: Geography, three: Topography, one: Transactions of Philosophical Societies, one; Foreign Works re-printed, sixty-two. *U. S. Lit. Gaz.*

New Work on Political Economy.—Dr. Thomas Cooper, President of the South Carolina College, has issued proposals for publishing, in an octavo volume, his lectures on Political Economy, delivered to the senior class in that college.

Respectable histories of sixteen of the United States, are now extant, by American authors. Another is to be added to this number. The Hon. Mr. Murphy has engaged upon a history of North Carolina.

INSTALLATION.

The Rev. WILLIAM JAMES was installed pastor over the 2d Presbyterian congregation in this village on Tuesday. The day was stormy, but the house was, notwithstanding, filled. A sermon was delivered, and appropriate music performed, with animation and effect, under the direction of Mr. Hinman. Several ministers and elders were present.—*Rochester Tel.*

HAMILTON COLLEGE.

The annual Commencement at this institution takes place at the meeting-house, in Clinton, on Wednesday, August 23. Exercises to commence at ten o'clock, A. M.

On the evening previous to Commencement, there will be an exhibition at the same place, to consist of Declamations from Orators selected from the three lower classes of the Students. Prizes to be awarded to the best speakers in each class.

DEDICATION.

The Church recently erected by the Second Presbyterian Society in Utica, will be dedicated to the service of Almighty God, on Thursday the 24th day of August instant. Service to commence at 11 o'clock in the forenoon. Sermon by Rev. Dr. Richards, of the Auburn Theological Seminary.

SALE OF SLIPS.

The Seats in the House will be sold on the same day, commencing at 3 o'clock in the afternoon. The Society expect to be sustained by a liberal public; and especially by their brethren of the same communion, under whose auspices the Second Presbyterian Church in Utica came into existence.

By order of the Trustees,
August 14, 1826. D. G. BATES, Clerk.

UTICA TRACT SOCIETY.
August 15, 1826.

Formation of Auxiliaries.

Little Falls, Herk. co. Asa Fuller, ag't,	$25 00
Pulaski, Oswego co. Ralph French, ag't,	7 00
Verona, Oneida co. Jed. Mickler, ag't,	12 10
New-Hartford, do. Sam'l Wells, ag't,	23 25
Union Soc. do. Spaulding Pierce, ag't,	17 35

Additional Remittances.

Bridgwater, Oneida co. Pardon Allen, ag't,	8 00
Female Auxiliary, Utica, Mrs. Erastus Clark, ag't,	5 25
Hamilton College, Oneida co. A. S. Colton, ag't,	3 31

Life Member.

Ab'm Varick, Esq. his own subscription,	10 00

E. VERNON, *Gen. Ag't.*
Society's Depository, No. 66, Genesee-st.

Mr. EASTMAN acknowledges the receipt of *Eighty Dollars*, to constitute the following persons Life Members of the American Tract Society of New-York:—

Rome, Oneida County, Rev. Moses Gillet, by ladies of his Society,	$20 00
Verona, Rev. Israel Brainerd, by ladies of his Society,	20 00
Westmoreland, Rev. Abijah Crane, by ladies of his Society,	20 00
Moscow, Livingston co. Rev. Samuel T. Mills, by Gerrit Smith, Esq.	20 00

DEATHS.

In this village, on the 7th inst. WILLIAM, eldest son of Robert Jones, Esq. aged 13. He had for years been a member of the Sunday School, and died in the hope of a blessed immortality. His last prayer was for his mates in the Sunday School.

On the 9th ult. *Ann*, daughter of Mr. John Lloyd, aged 2. On the 10th, an infant child of Mr. John Williams, aged 15 weeks.

At Wellington, Con. on the 2d inst. the Rev. John Rathbone, minister of the Baptist denomination, in the 93th year of his age. He was a man of an excellent spirit, of elevated piety, and of persevering diligence in the cause of Christ; and after having preached the gospel with much success, for about seventy years, he was gathered to his fathers like a shock of corn fully ripe in its season.

At Johnstown, Montgomery county, on the evening of the 25th ult. Henry Cunningham, Esq. in the 36th year of his age.

In Brookfield, N. Y. on the 23d ult. Rev. Simeon Brown, aged 78.

BARLEY.

CASH paid for 3000 bushels of BARLEY. Segur & Curtiss.
Utica, August 15, 1826. 11tf

FEMALE SEMINARY.

AT the large and elegant brick building west of the Catholic Church, well known as one of the most pleasant situations in the village of Utica, will commence on the 4th of September, the first quarter of the Female Seminary, under the care of Rev. JASON ALLEN, who can accommodate a number of young Ladies in his family, where particular attention will be paid to their manners, as well as to their moral and religious improvement, and no pains will be spared to fit them for respectability and usefulness.

Instruction will be given in the Seminary, in all the various branches included in a competent female education.

☞ Reference to Rev. Mr. Aikin, Rev. Mr. Brace, Dr. Goodsell, Dr. Burge, or Walton King, Esq.

Utica, Aug. 15, 1826. 3w111.

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases' Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

Information Wanted.

IF JOSEPH NEILSON, who left his father's house, in Ernest Town, Upper Canada, on the 9th of March, 1823, is living, and should see this, he is requested to write to his father, or the subscriber, his brother.

ABRAHAM NEILSON.
Ernest-Town, August 4, 1826. 1wp.

☞ Editors who will insert this once in their papers, will serve the cause of philanthropy.

Stray Cattle.

STRAYED from the pasture of the Subscriber, in Lenox, Madison county, on the 30th ult. four four-year old STEERS, all of a brown colour, one white faced—another with some white in the face—another with a bunch under his left [illegible] and one or all of them branded with the letters S on one of the horns. A reasonable reward will be paid to any person who will return them, or give information where they may be found. JOHN A. M'DOUGALL.
August 12, 1826. 11p3w

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.
Utica, 13th September, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
82 Genesee Street
Utica, June 23. 79tf

DR. G. E. HARRAL,

OFFERS his professional services to the inhabitants of Utica and its vicinity. He lodges at Shepherd's Hotel.—Office in Broad-street, in the back room of the building occupied by J. H. Rathbone, Esq.
August 3, 1826. 3t

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

"The following lines, from the Connecticut Courant, are certainly beautiful—very beautiful," says the Connecticut Mirror. So say we.

THE OLD MAN.

Why gaze ye on my hoary hair,
Ye children, young and gay?
Your locks, beneath the blast of care,
Will bleach as white as they.

I had a mother once, like you,
Who o'er my pillow hung,
Kiss'd from my cheek the briny dew,
And taught my faultering tongue.

She, when the nightly couch was spread,
Would bow my infant knee,
And place her hand upon my head,
And kneeling, pray for me.

But then, there came a fearful day,
I sought my mother's bed,
Till harsh hands bore me thence away,
And told me she was dead.

I pluck'd a fair white rose, and stole
To lay it by her side,
And tho't strange sleep enchain'd her soul,
For no fond voice replied.

That eve, I knelt me down in woe,
And said a lonely prayer,
Yet, still my temples seem'd to glow
As if that hand were there.

Years fled—and left me childhood's joy,
Gay sports and pastimes dear,
I rose a wild and wayward boy,
Who scorn'd the curb of fear.

Fierce passions shook me like a reed,
Yet, ere at night I slept,
That soft hand made my bosom bleed,
And down I fell and wept.

Youth came—the props of Virtue reel'd!
But oft at day's decline,
A marble touch my brow congeal'd—
Blest mother! was it thine?

In foreign lands I travell'd wide,
My pulse was beating high;
Vice spread her meshes at my side,
And pleasure lur'd my eye:

Yet, still, *that hand*, so soft and cold,
Maintain'd its mystic sway,
As when amid my curls of gold
With gentle force it lay;

And with it breath'd a voice of care
As from the lowly sod,
"My son—my only one—beware!
Nor sin against thy God!"

Ye think, perchance, that age hath stole
My kindly warmth away,
And dimm'd the tablet of the soul:
Yet when with lordly sway,

This brow the plumed helm display'd,
That guides the warrior throng;
Or beauty's thrilling fingers stray'd
These manly locks among,

That hallow'd touch was ne'er forgot!
And now, though Time hath set
His frosty seal upon my lot,
These temples feel it yet.

And if I e'er in heaven appear,
A mother's holy prayer,
A mother's hand, and gentle tear,
That pointed to a Saviour dear,
Have led the wanderer there.

BARON VON WEBER.

Baron Von Weber, one of the most celebrated modern German composers, lately died in London, a few days after having given a public concert. It appears by a notice in the English papers, that his remains were to be carried to St. Paul's, and that Mozart's Requiem was to be performed by most of the principal singers, accompanied by a powerful orchestra, in honor of his memory.

His compositions belong to the secular department, and consist chiefly of operas and symphonies. In early life he was once a pupil of Michael Haydn's. Mozart died at the age of 36, and Weber at the age of 39.

Receipts at the late Oratorio.—We mentioned a short time since, that an Oratorio had been given at the Cathedral in New-York. The papers mention that the receipts amounted to *two thousand dollars*; and that they would be devoted to the benefit of the Orphan Asylum attached to the Cathedral. The Italian opera singers assisted, and the music was uncommonly fine.

New Book of Psalmody.—Henry F. Burder, A. M. of London, has within the year, published a volume of "Psalms and Hymns, principally for public worship;" of which 318 are by Dr Watts, 38 by Charles Wesley, 39 from Wesley's Collection, 37 by Doddridge, 15 by John Newton, 10 by Mr. Kelly, 9 by Cowper, 9 by Toplady, and 130 from miscellaneous sources. The Eclectic Review speaks of the work in very favorable terms.—*Rec. & Tel.*

Another volume of Lyric Poems, by WILLIAM B. TAPPAN, is preparing for the press, and will probably be issued in September next.

[*Philadelphian.*

Communications.

For the Western Recorder.

MR. EDITOR—Permit me, through the medium of your paper, to suggest to the Christian public, a few thoughts on a subject, in which, as all must acknowledge, our nation is deeply concerned: I mean the profanation of the Sabbath, particularly by *carrying the mail*, and by *driving other stage coaches*, and *carrying passengers* on that holy day. While the former continues to be sanctioned by national authority, we can hardly expect that the latter will be prevented. Memorials have been repeatedly preferred to the proper authorities without success. But have not the petitioners too often viewed their petition in the light of a demand, which they might make of right, and felt indignant at a refusal. Have these memorials been preceded and accompanied by that spirit of *fasting*, *humiliation*, and *prayer*, which are so necessary when great things are attempted? Daniel, Nehemiah, and Mordecai were engaged in a similar undertaking, and how they managed, we are informed. Should all who are sincerely desirous of witnessing a reformation in this thing, imitate the example of those holy men, who can tell but that he, in whose hand the king's heart is, would crown their efforts with complete success.

I hope I shall be pardoned, if I propose what has lain with weight on my own mind, (though I do it with the utmost diffidence); it is this; many, if not most of our ecclesiastical bodies, and of more denominations than one, meet in September. Let them take the subject into prayerful consideration, and appoint a solemn fast. If the same day could be fixed upon generally, it would be desirable. Let them recommend to the churches under their care, to observe it for the express purpose, and let it be followed by a respectful and appropriate petition to the national government. And perhaps no time would be more favorable to obtain signatures than the day above mentioned. God is a prayer-hearing God, and I have the fullest confidence that the object will be attained in his good time. But let not the friends of order faint or be weary; but be diligent, constant, and persevering, in the use of all proper means, as far as instruments are concerned. The subject should be kept in mind, and never be given over. What is said in scripture of the unjust judge may not be inapplicable on this occasion. N. K.

For the Western Recorder.

MR. HASTINGS—You must have noticed the peculiar unanimity of sentiment which has marked the newspaper accounts of the death of those great men, JEFFERSON and ADAMS, in ascribing to the special providence of God their taking their exit on the fiftieth anniversary of our national independence.

Here there seems to be no doubt that God rules. They were great men, and were eminently instrumental in achieving and establishing the independence of our country. The declaration of independence was a bold and daring act. The result justified the act, and showed the wisdom and prescience of those great and daring spirits. How striking, then, how appropriate the time of their deaths! It seems to have been conceded, that the event must have been ordered by him in whose hands are the destinies of nations, and the life and breath of all created beings. So be it. We rejoice that there has one event transpired in *our day*, which we can unite in ascribing to the overruling providence of God; but should more rejoice, could this harmony in sentiment extend still further—could we agree that all events are ordered by the same being in reference to a great plan; that "even the hairs of our head are numbered." Were this the case, we should not so often see the smile of contempt, when peculiar coincidences of circumstances are mentioned in relation to other events. When we talk of the judgments of God, which appear to manifest his displeasure at sin and particular acts of disobedience to his commands, we should not be asked, or hear it suggested, "Doth God see; doth he regard?"

When we speak of particular events taking place in answer to prayer, instead of the sneer of incredulity, we should all take it for granted that "God heareth prayer;" that the prayer of the righteous man availeth much; that even "the steps of a good man are ordered by the Lord;" and when extraordinary circumstances attend the death of a saint, we should conclude that "precious in the eyes of the Lord is the death of his saints;" that the promise has been fulfilled, "as thy day is, so shall thy strength be;" that it is as consistent with the government of God to notice and order the circumstances attending the departure from this stage of action, of those who are "little known to fame," as that of those who have acted the most conspicuous part in the great drama of life. "God seeth not as man seeth." He notices not only the rise and fall of empires, but the fall of a sparrow.

The Christian patriot will perceive and acknowledge the goodness of God, in permitting those distinguished patriots and champions of freedom to depart in peace, just fifty years after they had proclaimed to the world that "these states are, and of right ought to be, free, sovereign, and independent." He will, too indulge the hope, that hereafter he shall less frequently hear the cry of "*enthusiasm and superstition*," when the hand of providence is noticed in his dealings with men. And may we unite in practically acknowledging that the "Almighty has not gone a long journey; or is asleep, and needeth to be awaked;" but is every where present, "beholding the evil and the good;" and is still taking cognizance of the actions of his creatures, as he ever has been, since "the morning stars sang together, and the sons of God shouted for joy." C***.

Miscellaneous.

PARLEYING WITH TEMPTATION.

Suppose there was a garden or pleasure ground, furnished with the most charming productions of every climate, but, on entering it, you were well assured that it was full of scorpions and deadly vipers—would you walk through its rosy paths, or slumber in its deadly shades? Your foes might persuade you to enter, and say no harm could attend it; they might tell you some were able to handle the most poisonous serpents without being hurt: but your friends would cry, "Flee! Try not the foolish experiment: risk not your life for a few gay flowers and luscious fruits." Or, suppose a city offered you the most inviting prospects of advancing in trade, or rising in wealth and honor, while a plague raged within its walls, and swept off thousands of its inhabitants; would you go and dwell there? The warning voice of every one who wished you well, would be, "Escape without delay, even from the very neighborhood of the infection. Say not, Some have lived amid the plague, and not caught it—and why may not I? Hang not your confidence on slender peradventures. Flee from the contagious air, lest you die."

Go not into those gay scenes of amusement which have captivated and corrupted so many thousands of young people. Plays, balls, cards, and midnight festivities, introduce evils of every kind. They strike sparks over the tinder, and when youthful passions are excited they blow up the fire.

Two farmer's boys, while they were feeding the cattle, amused themselves by setting fire to the hay-stack, and then putting out the blaze. At last the flame suddenly rose above their reach, and in a short time consumed the hay, cattle, barn, and all. It is thus that the young often play with the fire of those passions which they imagine they can stop and quench when they please; but when once the flame is kindled, it mocks resistance, and burns to their destruction! Beware of parleying, then, with temptation.

MR. RANDOLPH.

The Editor of the Baltimore American, commenting upon one of the recent scandalous speeches of this lunatic, makes use of the following language;—

"Here are the novels of the Great Unknown, the adventures of Gil Blas, Tom Jones, Shakspeare, and the novels of Miss Edgeworth, mixed up with personal invective, malice, and all the hateful passions, without even the point which this Senator usually gives to his stings and satire. By far the worst portion of this speech passed under the review of Mr. Randolph himself. In the sequel he laments, that horse-racing has given place to a dissipation of another kind; such as colonization societies, societies for the propagation of the everlasting gospel of God—for the amelioration of the condition of his fellow men, in the journey which we are all taking together to the bar of the Almighty. These are the terms in which Mr. Randolph thinks proper to speak of men who are now bidding farewell to their parents, friends and country, and in the performance of a religious duty, braving the burning sands of the equinox or the snows of the polar regions—the sting of the scorpion and the scalping knife of the savage—to bear amongst ferocious, cruel and ignorant men the white standard of our Redeemer. May heaven assist the blindness of this infatuated man. Insanity, either voluntary or involuntary, is the only decent plea that can be made in his behalf."

INQUISITIVENESS IN CHILDREN.

A great deal of care is needful in our mode of disposing of the sometimes absurd and often strange and teasing questions of children. The first efforts of mind, like the first movements of the body, may seem proper subjects of mirth to the observer. But it is not safe to meet thus the advances of the infant who looks to its elders for guidance at every step. The sense of shame is very early in its operations, and being laughed at is no comfortable thing even to a child. Do not expect to be sought a second time with readiness for information, by one, whose inquiries, however simple, you have put by with an emphatic "Pshaw! Nonsense! How do I know?" Much less suppose that the crude conceptions of a child will be as frankly exposed to you, after you have made them your sport. If a question can be answered, it ought to be; and that in such a way as shall serve to correct the mistakes of him who presents it, without causing him to feel as if he ought to be ashamed for having made them. And there are other methods of allaying a curiosity which you are unable to satisfy, than harshly shutting up the lips of the little inquirer by a frown, or driving him, as a troublesome intruder, from your presence. Surely no parent would grudge a half hour's time from any pursuit, to be devoted to the communication of that knowledge, which being eagerly asked for, cannot fail to be received with pleasure, and may therefore be the better remembered. Similar cautions might be made in regard to the manner of treating the mistakes of children. Let me relate an anecdote of a child of five years, which lately came under my knowledge. He was a boy of quick feelings, and one of the most pertinacious little questioners I ever saw. Being at a country village not far from the city, he was eager to make use of the liberty he enjoyed there, by going into every house and shop, and seeing what every body in the neighborhood was doing. One afternoon, he sauntered with some other children till they came where, through the open door of a shoemaker's shop, were seen half a dozen men smartly plying the thread and awl. Charles had never seen this work done, and sat himself down immediately to look on. An hour or two after, he came breathless into the parlor, where his friends were sitting, and burst forth with the history of the wonders he had witnessed. He had gained a pretty good notion of the employment, but did not know what was attached to the thread in order to pass it so quickly into the hole made for its reception, nor the name of the instrument by which the leather was pierced. He said "The man was sewing up leather with a fork and some twine with pig's feathers on the end of it." A loud laugh broke from the company, which made the little fellow colour deeply, and instantly run out of the room. He was seen to go directly to the shop he had lately quitted, and his return was awaited with some impatience. In a few minutes he entered again; but with an offended air he exclaimed, "I have asked the man, and he told me they are bristles; and he makes the holes with an awl. Why did'nt you tell me, and not go to laughing at me?" His rebuke was felt and recollected.—*Letters to a Parent.*

ECSTACY.

Soon after the promulgation of Dr. Chalmers' fame, he preached in London, on a public occasion, in Rowland Hill's chapel. His audience was numerous, and principally of the higher circles. Upwards of one hundred clergyman were present, to whom the front seats in the gallery were appropriated. In the midst of these sat Mr. Hill himself, in a state of great anxiety, arising from his hopes, and fearful that he should not succeed before an audience so refined and critical. The Doctor as usual began in his low monotonous tone, and his broad provincial dialect was visibly disagreeable to the delicate ears of his metropolitan audience. Poor Mr. Hill was now upon the rack; but the man of God having thrown his chain around the audience, took an unguarded moment to touch it with the electric fluid of his oratory; and in a moment every heart began to throb and every eye to fill. Knowing well how to take advantage of this bold stroke, he continued to ascend; and so majestic and rapid was his flight, that in a few minutes he attained an eminence so high, that every imagination was enraptured. The rapid change from depression to joy, which Mr. Hill experienced, was too much for him to bear. He felt so bewildered and intoxicated with joy, that unconsciously he started from his seat, and before his brethren could interfere, he struck the front of the gallery with his clenched fist, and roared out with a stentorian voice—"Well done, Chalmers!"

Foresight.—A letter from the Isle of France, quoted in a Calcutta paper, gives the following particulars of a species of foresight for which that island is celebrated. "In my next letter, I must tell you of the abilities of some few here to discover ships some days before they appear above the horizon. You may remember the phenomenon having been noticed some time ago in a voyage in the Northern Ocean; I forget the name of both the ship and the captain on that occasion; but the ship appears in the air inverted, and of course the appearance is accounted for on the common theory of reflection. It is, however, peculiar to certain situations, or at least to certain latitudes. One of the men at this place was invited to Paris, by the Institute, but he could not observe the same appearance there, and came back. He here makes a daily report, and is rarely out. He has been known to announce a ship dismasted for five days before any other person could discover her, (the Dunira, Chinaman); and among many other incontrovertible proofs, he not long ago announced the approach of two brigs unaccountably lashed together; and in three days after, a ship with four masts made its appearance—a thing that had not been seen for many years before. There are two old men who have the skill to discern very accurately, but they have many pupils whom they are teaching, and who can see the objects, though they cannot yet perceive distinctly the particular character of them.

Australasia.—There are no fewer than three newspapers published in the capital of New South Wales. Fifty years ago, there were not so many published in all Scotland. The files of these journals contain reports of meetings of agricultural societies, of proceedings of courts of law; pastoral charges to the clergy; discussions literary and political; long columns of advertisements, in which rival tradesmen put in their claims to public favor. All the characteristics of an English newspaper here present themselves to us, in a spot in the antipodes, a few years ago inhabited only by naked savages. The farmers of New South Wales are raising tobacco and making sugar, which promise to be profitable pursuits; but the raising of fine wool appears to be the great object. A rapid improvement is every day taking place in agriculture and horticulture, as well as in road-making, building, &c. The offspring of the colony are said to be distinguished for good morals and quickness of apprehension.—*U. S. L. Gaz.*

The last Arrest of an Actress.—An English paper gives an affecting account of the sudden death of Mrs. Windsor, an actress on the Bath Theatre, the circumstances of which are spoken of as "one of those awful dispensations of Providence, which must compel the most unthinking to reflect on the frail tenure of human existence." During "the last act of the *farce*, when her appearance had been greeted but a few moments by an admiring audience, having uttered but a few words of her part, she suddenly exclaimed, *I am dying.*" Speedily sinking into a chair, she was carried from the gay, the trifling throng of vain amusement and folly, never more to return. A blood vessel had ruptured, and the effusion of blood upon the brain had been so copious, that even partial relief was impossible. She survived two nights and one day, and expired. "Darkness involves the rest."

A Curiosity.—A lady in this town, a few days since, laid out some linen on the grass to whiten, and on taking it up, found to her astonishment a number of flowers elegantly painted upon it. A second time, the same magical picture was stamped upon her linen, which led to the discovery of the fair painter. It was found to be a little worm, which diligently labored till he had produced the flower, and then died. The flowers are large, perfectly regular, and variegated.—The colour of the centre is yellow, the foliage of a dusky brown. Naturalists can probably give some farther account of this little embroiderer.—*Haverhill Gaz.*

NO. 34.

THE subscribers are receiving the present week, their

SPRING STOCK

of English, French, and American Goods; Misses', Women's with extra crowns, Bolivar and Mens' LEGHORN HATS, Carpeting, Rugs, &c. which they will sell at unusually low prices. THOMPSON & LYMAN.

May 1, 1826.

A few Bales assorted *COTTON YARN* of excellent quality, as above.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

NOTICE.

THE subscriber offers his services to his friends and the public, in posting Books—in all kinds of Conveyancing—obtaining Patents, &c, &c. Notices left at the office of Cochran and Hinman, Esqs. John St. will be promptly attended to. *JOHN BERNARD.*

Utica, June 6, 1826. 1tf

New Books—No. 40 Genesee-Street.

JUST received by HASTINGS & TRACY, Sermons on Important Subjects of Doctrine and Duty, by Rev. D. C. LASSING.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 6tf3

MR. HITCHCOCK, has constantly on hand a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1824. 3tf

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families: having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

NOTICE TO CANAL CONTRACTORS.

THE subscribers will receieve at the city of Savannah untill the first Monday of November, next, proposals in writing, for the construction of the Canal between the Great Ogechee river, and the city of Savannah, in the state of Georgia. The line of Canal is sixteen miles, and passes through common soils. There will be four locks of ten feet lift, each, and to be constructed of wood, and an extensive dam and mounds. The line will be diviced into sections of half miles, and contractors may propose for more or less by the mile for gubbing and clearing, by the cubic yard for excavation and embankment, and by the foot lift for the locks.

Further information can be had by applying to Col. Dewitt Clinton, jr. Engineer in Chief of the works, at the city of New York, to D. Vanslyke, Summit Bridge, Delaware, or to E. Jenckes, at Savannah.

EBENEZER JENCKES.
DANIEL VANSLYKE.

N. York, June 5, 1826. p5, 20oct.

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.